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America

NATIONAL CATHOLIC WEEKLY REVIEW
VOL. 106 No. 2 WHOLE NUMBER 2731

OCTOBER 14, 1961

OF MANY THINGS

One of our Rome correspondents, Fr. Philip Land, just left us to return to his post as professor at the Pontifical Gregorian University in the Eternal City. During the summer he traveled out to his home on the West Coast, lecturing in cities along the way on the new encyclical of Pope John, "Christianity and Social Progress." Our Roman colleague returned from his trip in a state of somewhat wide-eyed puzzlement. He had discovered something new and strange under his native American skies.

✓ In many places, so Fr. Land reported, not a few insistent Catholics demanded to know why the Pope would presume to write an encyclical dealing with such secular subjects as farm problems, labor, aid to needy nations and social structures. The question amazed the lecturer.

✓ Fr. Land is a man who has spent a lifetime in the study of the Church's social doctrine, and hence finds it hard to comprehend what he calls this budding "laicist" mentality on the part of U.S. Catholics—to whom the right and duty of the Vicar of Christ to teach on *all* subjects affected by natural law and morality should be beyond question.

✓ Before he flew back to Rome, I asked Fr. Land to set down his reaction to the experiences of the past summer, and he promised to do so. If we get the manuscript in time, we shall publish his article in our issue of November 4. On that day Pope John will publicly celebrate his 80th birthday. The most fitting gift we can give him is an article which defends what should need no defense—his right to teach.

T.N.D.

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EDITORIAL ROOMS: 329 WEST 108 STREET, NEW YORK 25, N.Y. UN 5-3737
BUSINESS OFFICE: 920 BROADWAY, NEW YORK 10, N.Y. AL 4-5580
ADVERTISING: CATHOLIC MAGAZINE REPRESENTATIVES
Penn Terminal Building, New York 1, N.Y.

America, the National Catholic Weekly Review, edited and published by a group of Jesuit Fathers of the United States and Canada, appears every Saturday of the year, excepting the last Saturday of December. Second-class postage paid at Philadelphia, Pa. The America Press business office is located at 920 Broadway, New York 10, N.Y. Subscription rates, United States and Canada, \$8 for one year; \$15, two years; \$22, three years. Single copies: current, 25 cents; six months or older, 50 cents. Foreign subscription rate, \$9.50 for one year. To change your mailing address, please give five weeks' notice, supplying both old and new addresses to America Press, 920 Broadway, New York 10, N.Y. Send notice of undelivered copies on Form 3579 to America, Erie Ave., P.O. Box 2, Philadelphia 32, Pa. America is indexed in Readers' Guide to Periodical Literature, Catholic Periodical Index, and Guide to Catholic Literature.

Correspondence

Laws of God—1961

EDITOR: Applause to Fr. L. C. McHugh for his enlightening article "Ethics at the Shelter Doorway" (9/30).

Time magazine, in its report "Gun Thy Neighbor?" (Religion, 8/18), seemed to doubt religion's ability to cope with such a moral problem.

We need a more logical analysis of the laws of God in order to break through the cloud of sentimental fluff that surrounds such questions. To "feel good rather than *be* good" often prevents the prudent interpretation of the Ten Commandments. Certainly, the moral issues of the world today are on an intellectual plane. The Catholic Church, guardian of scholarship, is a most alert and vigilant sentinel of truth. She cuts through the encumbrance of fear to stand on the pseudo-religious tenets of the sentimental approach.

JOSEPH L. FINGER

Brooklyn, N.Y.

Shall We Tell Him?

EDITOR: Your editorial "Class Ideology" (9/9) is a good example of why I continue to read your publication. Those with whom I disagree should be entitled to their opinions, and you regularly present them. As long as I read *AMERICA*, I'm giving the other man a hearing.

This article describes our group as if you had visited with us. I would be glad to desert that group and their reactionary ways, or maybe even convert them, if you would tell me how to proceed. For instance, I say that one of the reasons for such high Federal taxes is that Congress has lost control of the expenditure of funds—particularly in the tremendous increase in the Executive branch through its many bureaus. My suggestion? Congress should refuse to appropriate funds for just one bureau each year. The bureau would die, and the amount could be applied as a Federal tax reduction.

Now, please, how do I change my thinking to conform to "Catholic thought"—*AMERICA* style?

THOMAS J. MADIGAN

Dallas, Tex.

Total War *not* Test of Nerves (?)

EDITOR: I write to dispute your editorial "Test of Nerves" (9/23).

I concur that "there can be no lasting negotiated settlement with it [the Soviet

regime] in Berlin or in Germany." I disagree vigorously, however, with what you specify as the consequent adjustment in our policy: "An expanding force can be checked and held in balance only by an equal force pushing just as hard—in precisely the opposite direction."

The policy for which you call is passive and defensive. When Russia acts, we react; when she attacks, we defend; when she indicts, we rebut; when she begins to test overtly, we test.

But we test *after* and *because* Russia has begun. Our policy is determined by theirs. Russia is presently directing the course of history. Khrushchev is the most successful contemporary statesman. Today, Communist agents are providing the dynamics of history.

If communism is not routed, will the "balance of forces" not be interminable? But one of the two contending forces of the Cold War must eventually prevail. Since the defender is never a conqueror, oughtn't we abandon the mere defense of our country and actively assault the enemy more fiercely than he assaults us?

The Communist threat will ever be present if the Communists are not somehow extirpated; the only real defense is offense; the best defense of Berlin is total war against all forms of communism everywhere.

JOHN F. CROSBY III

Mobile, Ala.

Accolades!

EDITOR: Bravissimo! Your editorial "Magistra, Si" (9/30) is for me. That's getting to the heart of the matter. Just why would the Popes go to so much trouble if something were not radically wrong with the economic and social structure? Thanks for a wonderful editorial, a wonderful magazine.

EDWARD A. DONAHUE

Miami, Fla.

Castro and the Encyclical

EDITOR: Miami reader McAuliffe's opinion (Correspondence, 9/16) that the social teachings of the Pope do not "touch on faith or morals," suggests that he has not read *Mater et Magistra*. And evidently he is equally unaware of the social injustice which prompted and is part of the problem just south of him.

GEORGE C. KOLTZ III

St. Paul, Minn.



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Current Comment

"Creeping" War Accelerates

World attention is focused on Berlin these days to the exclusion of almost all else. Yet, as President Kennedy reminded his listeners during his recent UN address, Berlin is not the only place where peace is imperiled.

There is an insidious "creeping war" in South Vietnam. Because of its "creeping" character, it may not strike us as a deadly serious affair. Nevertheless, as the President pointed out, aggression is no less real when men are knifed in their homes rather than shot on the battlefield. And aggression anywhere is a threat to all.

On Oct. 1 President Ngo Dinh Diem added a note of alarm to Mr. Kennedy's somber warning. Speaking before South Vietnam's National Assembly, he told his parliament that the struggle against Communist infiltrators from North Vietnam could no longer be classified as mere guerrilla warfare.

South Vietnam is now engaged in open war against fully equipped Communist military units. The scene of the battle has shifted from the southwest, where government troops had scored some impressive victories over the invaders, to the high plateaus of the central and northeastern provinces. These areas are close to the borders of neighboring Laos and a 60-mile-wide Communist corridor leading down from North Vietnam.

Meanwhile the talk-fest at Geneva continues as East and West strive to agree on an "independent Laos." We might as well bay the moon. The Reds will never give up their precious Laotian corridor.

While the diplomats talk, let's gird ourselves for an even deeper involvement in South Vietnam's increasingly critical struggle to remain free.

Jobs and the UN

Early this year the Soviet Union began a drive to have at least fifty of its citizens put in key posts in the United Nations. So far, this campaign, which was part of the Russian plan to impose the "troika" arrangement on

the entire staff of the UN, has produced small results. Scarcely a dozen Russians have been added to the roster of UN employees, most of them to the post of translator trainees.

This does not mean the Soviet drive has been abandoned. It has simply been overshadowed by the determined effort of the USSR to capitalize on the death of Dag Hammarskjöld and paralyze the UN at the highest level of executive action. During the current 16th General Assembly it is not professional jobs that are at stake; the world organization itself is "up for grabs."

In his Christmas Message of 1956, Pope Pius XII expressed a desire to see the authority of the UN strengthened. This has been the constant policy of the United States, too, and Mr. Kennedy has not given up hope that UN influence for peace may be extended, despite the Soviet attempt to turn the UN into nothing more significant than the world's noisiest and shakiest soapbox.

The United States will continue to strive for a stronger UN. But success is not likely at this time. We cannot count on the support of those who now possess the balance of power in the UN, the "unaligned" nations which are so inexperienced, so shortsightedly preoccupied with the bogey of Western colonialism, and so much afraid of facing up to the Soviet menace.

If the UN emerges from its crisis as a mere debaters' platform, we may yet have to give serious consideration to Arkansas Senator Fulbright's call for a "concert of free nations" to oppose monolithic communism.

U.A.R., R.I.P.

For over a decade Asians and Africans have rallied to the cry: "Kick the foreigner out and all will be well." We now have proof positive, however, that it all depends on whose ox is being gored and by whom. For the latest to feel the business end of the boot usually reserved for the European "colonial" has been Gamal Abdul Nasser, President of the Syro-Egyptian union, which, up till a few days ago, went un-

der the name of the United Arab Republic.

On Sept. 28 a group of Syrian army officers seized Radio Damascus and announced they were dissolving the short-lived merger with Egypt. Syria was again an independent nation.

Joy verging on delirium (nothing out of the ordinary in the Middle East) had hailed the creation of the U.A.R. in 1958. The new nation was the beginning of the "unification of the Arab peoples." It was hailed at the time as a consummation devoutly to be wished by all Arabs but, until then, never quite within reach.

It didn't take long, however, before the disillusioned Syrians began to realize who was the "senior partner" in the deal. Ancient, proud Damascus became a mere provincial capital governed from Cairo.

Of the Syrian leaders who engineered the merger with Egypt in 1958, only one was still in power in 1961. Smoothed by the monolithic, "no-nonsense" regime west of Suez, the highly individualistic Syrians needed little encouragement to take matters into their own hands.

The dissolution of the U.A.R. has deflated President Nasser and punctured his dream of leading the Arab world to unity. Syrians still prefer to be led by Syrians. The same would undoubtedly be true of Iraqis, Lebanese, Jordanians and Saudi Arabians. Pan-Arabism, in other words, remains as much a myth as ever.

Moscow at Rhodes

The successful completion of the Pan-Orthodox Conference at Rhodes brought a sigh of relief to all those interested in the cause of church unity. It had been twelve centuries since a comparable gathering of the autocephalous, or independent, Orthodox Churches had taken place. Without precedent to draw on, the outcome was by no means sure.

The purpose of the conference, which met in the last week of September, was to prepare the agenda for a later, higher-level pro-synod. However, no date was set for the pro-synod.

The dominant personality at the conference was the representative of Patriarch Alexei of Moscow, Archbishop Nicodim. Catholic observers at Rhodes

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were no doubt unhappy when the youthful (aged 33) Archbishop attacked the Vatican in particularly vigorous terms. His example, so far as we can learn, was not followed by the other delegates.

The Moscow Patriarch's representative had made similar bitter attacks (never reciprocated, it should be noted, by the Holy See) in Prague, last summer. Will he act differently at New Delhi in November when, as is expected, the Moscow Patriarchate is admitted to membership in the World Council of Churches?

Some ecumenists, such as Msgr. Christophe Dumont, O.P., editor of *Istina*, believe this sustained verbal barrage is simply the price which the Orthodox of Russia must pay to the Kremlin for the opportunity of meeting fraternally with their coreligionists outside the USSR. Catholics hope that these anti-Vatican attacks are purely perfunctory and do not reflect the true sentiments of the Moscow Patriarchate.

MRA: Post-Buchman

There will be no official successor to Dr. Frank N. Buchman, founder of Moral Rearmament, who died Aug. 8. So declared a spokesman of the movement, Peter Howard, following a conference of about a thousand MRA leaders meeting at Caux, Switzerland, Aug. 26, to determine the future of Dr. Buchman's creation.

Mr. Howard, a British writer and veteran associate of Dr. Buchman, is the author of many of the best-known MRA plays. He was not content to declare there would be no successor. He added: "We have no interest or need for one person or group to take over the human leadership of the movement."

This statement is disquieting to otherwise sympathetic Catholics, and on two grounds. First, it means that the destinies of this vast organization operating in the delicate realm of conscience will continue to remain in the hands of an anonymous and unacknowledged leadership. Secondly, it means that MRA continues to regard itself as primarily moved by the Spirit and not by any purely human (or natural) forces. To deny the need for human direction is to affirm the presence of another kind of direction,

which can only be of a supernatural nature.

Moral Rearmament thus seems to insist on inhabiting the lofty sphere of religion, if indeed it does not claim to transcend all religions. It is not satisfied with playing the role of a moral or humanitarian movement of friendship and reconciliation among men and nations.

No doubt some of those Catholics still close to MRA will challenge this diagnosis. But it seems to us that the burden of proof is now on them to prove that MRA is not already, in effect, a religion.

Explorers of Reunion

When two very distinguished Lutheran theologians visited our editorial office the other day, they did not hesitate to make the sign of the Cross with us before joining us at lunch.

A small matter, one may say: just a pious gesture. Yet it indicated a sincerity of spirit that challenged our own friendship.

The guests were Prof. K. E. Skyds-gaard of the University of Copenhagen (research professor of the Lutheran World Federation's Commission on Inter-Confessional Research, and chairman of the European section of the Theological Commission on Tradition and Traditions of the World Council of Churches) and Dr. E. Theodore Bachmann, of the United Lutheran Church in America.

Their quest, as they explained it, is to make a study of the Roman Catholic Church in the United States, preparatory to a report for the coming convention of the World Council of Churches. Dr. Skydsgaard works closely with Most Rev. Theodore Suhr, O.S.B., Catholic Bishop of Copenhagen, Denmark, and co-operates with him in a remarkable enterprise. This is an inter-faith pilgrimage to seven churches in the city—one of them Catholic—in which over a thousand people take part.

We haven't any clear idea what picture of the Catholic Church in this country these two ambassadors of good will have derived from their experience at AMERICA's office. But on our part, we were greatly impressed by their conviction that the surest path to the far-off goal of church reunion is not by

mutual recrimination, but by common exploration of the deepest shared goals.

Sordid Hands Across the Sea

Forty members of the British Parliament, churchmen and other public figures are getting their collective backs up over what they claim to be another cultural threat from the United States. A new tide of pornographic paperbacks is flooding into the country from our shores.

The London Catholic *Universe* recently ran a feature story on the situation and highlighted a new angle: the flood is being channeled into an "exchange racket"—the books are sold at five shillings (just less than a dollar), but if returned to the bookshop, two shillings sixpence credit is given for the purchase of another such book. This, states the *Universe*, "keeps Britain's teen-agers in the grips of the unscrupulous bookseller."

This unhealthy state of affairs is directly attributable, the charge goes, to the letting down of moral standards after last year's court decision that *Lady Chatterley's Lover* was not obscene and therefore could go on public sale. Since then "the public is being brainwashed [into believing] that it is cultural progress to read such rubbish."

It is certainly true that British booksellers don't have to depend on U. S. publishers if they happen to want plenty of this stuff with which to stock their shelves. But U. S. firms that help swell the tide, and who may have instigated the insidious "exchange racket," are engaged in "smart" marketing techniques that are rotten in conception and in results.

Positive Neutralism

"Ban the Bomb" is dead, said former Liberal M.P. Sir Richard Acland in the Sept. 27 Manchester *Guardian*. Sir Richard was one of the first to support the campaign against the British H-bomb. But he now feels that Lord Russell's recent antics have discredited bomb-banning as a slogan and a policy.

Besides, Sir Richard says, it is now obvious that Britain is not rich enough to carry on an independent nuclear-weapons policy. Hence, whether or not Britain has its own H-bomb is not the

paramount issue. The issue is whether the country should remain in Nato.

No, says Sir Richard. Nato is "ultimately sure to fail." Why? Because to too many people in the uncommitted nations—who are mankind's last, best hope—Nato's policy is too obviously hypocritical. The actions of Nato members in Angola, Bizerte and Cuba, for example, destroy the illusion that Nato has anything to do with the defense of freedom.

But what about the Soviet threat to freedom? "It may be said that the Russians are political thugs. Perhaps they are," Sir Richard concedes. But he is sure that the thugs are bound to defeat the hypocrites in the end. So, he concludes, there must be a new campaign to make Britain get out of Nato, join the uncommitted nations and adopt a policy of "positive neutralism."

It would be unfair to characterize Sir Richard's attitude as "better Red than dead." A more accurate description might be: "anything rather than soiled hands." This attitude, as subsequent letters to the *Guardian's* editor indicate, is shared by many British intellectuals. There is, unfortunately, no way of knowing how many Russian intellectuals share it and no hope that it has any influence in the Kremlin.

America Record Society

Our colleague, Fr. C. J. McNaspy, will be bounding off a plane from Spain by the time this issue comes off the presses. While in Barcelona, he did an interview with the much-discussed Spanish novelist, José María Gironella, author of *The Cypresses Believe in God*.

Fr. McNaspy will be surprised to learn that the AMERICA RECORD SOCIETY, which he heads, already boasts 1,775 members—a rather amazing start. If we had some way of tuning all AMERICA readers in on the brilliant sound of the first record, there would be at least five thousand more.

Vox Populi, Vox Dei

May the laity in America make their own suggestions for the coming second Vatican Council? The answer to this question is a definite Yes. Already national organizations are being urged to

draw up their own recommendations for presentation to council bodies. Several diocesan newspapers, such as the *Davenport Messenger* and the *St. Louis Review*, have invited expressions of view from their readers. One syndicated columnist, Joseph Breig, has been carrying on his own poll.

The most striking instance to date is the petition containing 8,000 signatures sent to the council's (preparatory) Liturgical Commission in Rome. The names were collected mostly during the August Liturgical Week in Oklahoma City, on the appeal of Dr. Joseph P. Evans of Chicago. The petition urged the introduction of a liturgy in English, even an all-English Mass.

Perhaps the zealous promoters of this novel petition annoyed some anti-vernacular liturgists. The question is not simple (see the reflections of Fr. John LaFarge, *Am.* 8/20/60, p. 558). At this stage, nevertheless, what is important is that the appropriateness of such petitions not be lost sight of, regardless of their intrinsic merit.

At the least, what is more natural than for the faithful to approach their own bishop? As Carlo Cardinal Confalonieri told the summer school of theology for the laity at Cortina d'Ampezzo, the laity "have the full right to ask for an audience with their own bishops to propose to them what appears to be useful, particularly in disciplinary [non-doctrinal] matters." Respectful, reasoned representations by the laity are not only good for the Church but, in the light of the Mystical Body, eminently proper.

Ruth and Maris

For grave reasons, including family peace and survival of old friendships, it is just as well that Roger Maris belted a homer on the final day of the American League season. Now everybody can go home happy.

The older generation can glow in the assurance that the name of Babe Ruth—thanks to an eminently just decision of Baseball Commissioner Ford Frick—will still be printed first in the record books. His 1927 mark of 60 home runs in a season of 154 games has not been surpassed.

On the other hand, the entire generation which has grown to manhood in the age of the crew cut can comfort

themselves with the knowledge that Maris—with 61 to his credit—hit more round trippers in a season than the great Babe ever did. If they forget to mention that the season this year was extended to 162 games, the older generation can afford to smile indulgently.

Frankly, we are glad that all the excitement is over. Not only did the exploits of Mr. Maris submerge such news items as Berlin, Laos, South Vietnam and the Congo; they caused otherwise sober people to make statements as outlandish as anything Nikita spouts.

How can we ever forget opening the *New York Times* and there finding that eminent student of national and world affairs, James Reston, asserting that Roger Maris "was a better all-around ball player" than the immortal Babe Ruth. What more preposterous nonsense could a man write?

Alas, Mr. Reston will never again speak to us with the same authority. If a man can go so wrong on such a simple judgment, what can one expect of him in a league where men joust not with baseballs but with atom bombs?

Agency Shop Upheld

Unless the courts eventually overturn the Sept. 29 ruling of the National Labor Relations Board on the legality of the agency shop in Indiana, a gaping hole has been torn in State bans on union security.

The agency shop is an arrangement whereby non-union employees in a unionized plant are obliged to pay the union the equivalent of union dues as a condition for holding their jobs. It's a device for circumventing so-called right-to-work laws, which forbid employers and unions to require union membership as a condition for employment.

Although the agency shop has a twenty-year history, it has become popular with unions only since the postwar spread of right-to-work laws. Its justification derives from the circumstance that unions are obliged by law to represent non-union workers as well as their own members. The payment of money in lieu of union dues is reckoned as just compensation for the services performed by the union in negotiating and administering collective-bargaining agreements. It is a means of doing away with "free riders."

Though the NLRB ruling, which reversed a decision handed down only last February, applies solely to the State of Indiana, it seems equally valid for the other 18 States which have right-to-work laws. Those who wish to speculate about the attitude of the courts should note that in 1959 the Indiana Appellate Court upheld the legality of the agency shop.

Church and State and Bodies

Who started what is going on at St. Patrick's parochial school in Oklahoma City? Every Tuesday and Wednesday the boys and girls of all eight grades have a 20-minute period for chinups, situps and squat thrusts. The mothers seem to be at the bottom of it, espe-

cially Mrs. Delos Butenhoff and her colleagues on the school athletic council.

Apparently there is more to this program than what we used to call "gym." Mrs. Butenhoff went right to the head of President Kennedy's Council on Youth Fitness to get a program. She didn't have far to go, of course; the head of the youth fitness program is Bud Wilkinson, University of Oklahoma football coach.

Sister Mary Fidelis, principal of the school, accepted the Wilkinson-Butenhoff program as a permanent part of the curriculum. Now, the parents, teachers and students of St. Patrick's speak happily about a "sound basic program of physical development activity." They claim the chinups, situps

and squat thrusts will be used in making periodic tests of a child's physical abilities.

Someone tipped them off about the fallacy in the argument that failure to pass a fitness test means a pupil is unhealthy. "A child's health status is determined by evaluating all of the information gained from the various forms of health appraisal," says Mrs. Butenhoff. They have found out what to do when they identify physically underdeveloped children.

It sounds good, and it certainly is an example of doing something about the President's call for action on the problem of the flabby American. We hope nobody will think the mothers of Oklahoma City have breached the Church-State wall by consulting Mr. Wilkinson.

Reading the Papers in Spain

MADRID—September here in Spain has been sweltering, with no rain whatever—in the plain or elsewhere. News in the press, on the radio and on TV has centered almost exclusively on the Algerian question, the Berlin crisis and, perhaps most of all, on President Kennedy's forthcoming address to the UN General Assembly. Every day for weeks now, the build-up has been going on: what would the "brilliant young American Chief of State" have to say? Can he save the world from war? Here in Spain they remember what war is.

As I write this note, the morning after the President's speech, Tuesday, September 26, all is praise and acclaim. Yesterday's single morning paper, *Hoja del Lunes* (they believe here that even journalists should have a rest on Sunday), a paper with news straight off the wires, featured the coming address as the event of the day. The Monday evening papers came out too early for real coverage. But this morning, Tuesday, *Ya*, *ABC*, *Arriba*, and Barcelona's important *Vanguardia* tumble over themselves in treating the speech fully and enthusiastically.

This is all the more interesting because, in fact, two other events of national interest occurred yesterday: the Caudillo himself assisted in person at the solemn closing of the National Eucharistic Congress of Zaragoza (of course, his picture is on all front pages), and the Holy Father spoke to the Zaragoza Congress via Vatican Radio, explaining the meaning of the Mass and exhorting the Spanish to live up to their role as "herald of the Gospel and paladin of Catholicism." I personally found it significant that

the Pope praised the Spanish virtues of family solidarity, but discreetly said nothing about the social or political situation here.

While the President's speech is not quoted in full, the résumés seem rather complete, and his insistence on self-determination and freedom of elections was not glossed over. Indeed, *Arriba* (the Falange paper) somewhat surprisingly included this in a headline. *Ya* devotes not only its leading article, but a front-page editorial to the President's disarmament proposals. A feature article is given, too, to Mr. Kennedy's exceptional gift of phrase—important in a land where eloquence is both natural and prized. All the papers stress the almost unanimous applause given the speech, particularly in the Asian-African bloc. They all quote, too, Mr. Gromyko's remark to the President: "You were in good form!"

In an officially controlled press one naturally expects a certain sameness. From many conversations, however, I gather that this immense friendliness toward the United States and our President is far more than official. Not only intellectuals but even the simplest people seem aware that we stand for the world's best hope. It was touching to learn my altar boy's attitude toward the United States. With great pride, he told me he knew ten English words—the digits from one to ten. I then asked: "Who is the President of the United States?" Not a moment's hesitation: "Ké-ne-di," he enunciated in perfect Castilian. "And the head of Russia?" Again the reply: "Jrushev." "But who is the President of France?" "France?" he asked. I tried some other countries. Somehow they didn't seem to interest him. At least, he didn't know whether they had Presidents or not.

C. J. McNASPY

FR. McNASPY, S.J., of the AMERICA staff, is currently on a visit (his third) to Spain.

Washington Front

CANDIDATE NIXON

RICHARD M. NIXON is not to be written off as a "has-been." On Sept. 27 he spun his hat and it landed in the ring of the race for Governor of California. If he wins, his control of the GOP and the 1964 National Convention is possible. If he loses, his political career is ended.

California is second in size and importance only to the State of his rival, Nelson A. Rockefeller. Supported by big State organizations, Mr. Nixon would still hold an advantage over the larger State of New York, because he is the titular head of the party. In a power contest of this kind, Sen. Barry Goldwater's (R., Ariz.) hopes are considerably fanned by the possibilities of a deadlock.

Mr. Nixon's formal elimination of himself as a candidate for President in 1964 must, therefore, be realistically understood. He can in all sincerity pledge not to seek the nomination. Nevertheless, the machinery would be there for engineering an effective draft.

None of this can happen, however, unless he first wins the Republican nomination for Governor and then wins the election. Both are formidable hurdles.

Mr. Nixon will be opposed in the primary by at least

three aspirants. Former GOP Gov. Goodwin J. Knight filed his candidacy on Sept. 11 and has already accused his adversary of sending an emissary to buy him off with any job he wanted. On October 4, the "emissary" said Nixon had had no part in such promises.

Oilman Joseph C. Shell, minority leader of the Assembly, and cattle-rancher ex-Lieut. Gov. Harold J. Powers are stressing the Vice President's ignorance of State politics. All three are urging the Democrats, who outvoted the Republicans by one million votes in the last gubernatorial election, to switch parties for a day (as they can under the peculiar primary laws of California) and vote against Nixon. He just might find California politics very rough indeed.

The Democratic incumbent, Gov. Edmund G. Brown, grandiloquently welcomed the campaign "that once and for all will retire him [Mr. Nixon] to private life." The Governor undoubtedly remembers, however, that last November he was unable to hold his State in line for Mr. Kennedy against the popularity of this same Mr. Nixon.

It was politics, perhaps, more than anything else that influenced Mr. Nixon's decision to re-enter public life. Nevertheless, we can believe him when he says that his heart could never rest in private life, despite its many attractive offers. By temperament and choice he is, and will always be, a public servant. He will apparently not be happy until he finds his niche. PAULINUS WOLF

On All Horizons

NEW CONGREGATION • Preliminary approval has been given by Bishop Emmet M. Walsh of Youngstown, O., for a religious community of rectory housekeepers. Present plans include a long training period, a modern habit and three vows of Religion. The Sisters would work in pairs and return to the motherhouse two days each week for recreation and prayer while substitutes take over in their absence. Information from Joan Frank, St. Mary Rectory, Massillon, O.

BEST WISHES • Retiring after a half-century of outstanding work for the Church in this country is one of the nation's best-known and best-loved priests, Msgr. John J. O'Grady of Wash., D.C. Called "the father of Catholic Charities," Msgr. O'Grady founded, then served for 40 years as secretary, the National Conference of Catholic Charities. We offer him our sincere gratitude and best wishes.

TV SERIES • On quiet Sunday afternoons in October, be sure you watch NBC-TV at 1:30 (EDT) when a new Catholic Hour series, written by Robert J. Crean and entitled "Prejudice, U.S.A.," will be presented. Check local papers for the time of showing in your area.

HONORED • We note with pleasure that our revered friend, George K. Hunton of New York City, a founder of the Catholic Interracial Council movement, was recently awarded the 1961 St. Francis Peace Medal by the Third Order of St. Francis of North America. Mr. Hunton was cited for his long years of outstanding work in the social apostolate.

(AHM) • According to the new Catholic Press Directory, your favorite magazine is moving steadily up in the Catholic magazine field. Over the past two years, AMERICA ranks second for

percentage of circulation rise (28%), and third in actual number of new subscribers (12,000); and AMERICA rose from 12th to 8th place in total subscribers.

JUST OUT • Students of the liturgy, clerical and lay, will welcome *The Liturgy and Unity in Christ*, published by the Liturgical Conference, 3428 9th St., N.E., Wash. 17, D.C., 138p. \$3. In these proceedings of the 1960 Liturgical Week almost every important liturgical scholar in the nation has his say. Indexed.

LAUREATE • On Oct. 26, the Catholic Book Club will present its seventh annual Campion Award to Fr. John LaFarge, S.J. The handsome medallion, awarded for long-time, eminent service to Catholic letters, will be presented at a testimonial dinner in the Hotel Delmonico, Park Avenue at 59th St., New York City. Reservations may be made by writing CBC, 920 Broadway, N.Y. 10, N.Y., \$8.50 a plate. Making the presentation will be Jacques Maritain, the first Campion laureate. He received the award in 1955. W. Q.

Editorials

On Being Slightly Odd

ANYONE who has lived through a generation which gave rise to successive epidemics of Davy Crockett hats, Jack Paar viewing and collegiate conservatism must be aware of the deep-rooted American compulsion to conform at all costs. Then, too, what contemporary parent hasn't wilted before the lament: "Aw, gee, all the kids are doing it"? From the cradle on, the pressure bears down on one—conform or (the horror of it!) be considered "slightly odd."

Now conformism in the matter of coonskin caps presents no serious problem for most people. The same goes for many of the other manias that capture the people's fancy and defy common sense. But for American Catholics the urge to be part of the faceless throng can be a real threat at times. Take, for instance, some prevailing family-life patterns in the typical American suburb.

The rub here, as Fr. John L. Thomas, S.J., leading Catholic student of family-life sociology, put it in an address at the recent 23rd annual convention of the American Catholic Sociological Society, is that "the Catholic family is clearly defined from the point of view of norms—its philosophy and theology."

History shows only too clearly that these norms have faced challenges from the general culture in the past. But for American Catholics, particularly for young parents, the difficulty lies in the fact that the move to suburbia puts them for the first time in a position of finding their "way of life in sharp conflict with what is considered normal by other Americans." It's a question that deserves close attention.

In this issue of AMERICA (p. 41), Katharine Byrne points the finger, in slightly less direct fashion, at the same sore spot. Speaking of self-exiled former residents of a big city's "Old Neighborhood," she suggests that a visit back there will help them to "find something of value" in the community life they abandoned when they fled over the expressway to cook-out land.

What could be more quaint, indeed, from a split-level viewpoint, than celebrating eighth-grade graduations by "backyard barbecues with little brothers and sisters hanging around"? Or more primitive, in the eyes of some Crestview Manor, with its fierce parking problem at the local high school, than the sight of 16-year-olds who "walk to school or take the bus"?

Neither Mrs. Byrne nor Father Thomas, we feel sure, is plugging a back-to-the-farm or even a back-to-the-metropolis movement for their fellow Catholics. What both hint at, however, is that there may be some virtue, not to mention necessity, about being "slightly odd" in a pluralistic society such as ours. Their observations make it clear, too, that the time has come to pose a few questions about the impact of so powerful a social force

as advertising, "the great status-conferral instrument of our culture."

Whether it be a question of eating fish on Friday when everyone else is biting into prime beef, or the more serious issues of early dating and other matters subject to family decision, the Catholic has to recognize that living up to his faith inevitably demands on occasion that he be *different*. What makes the demand more painful for many of today's Catholics is the fact that they are more than ever cast as members of a minority "trying to preserve its values when the rest of society is not."

Angular Catholicism for the sake of angularity has nothing in particular to recommend it. But the risk of being labeled "slightly odd" by the conformist herd is a price worth paying for the sake of basic Catholic ideals.

Socialization

THE HEADLINE OVER a recent news dispatch from Accra read: "Ghana Aim to Spur Socialization."

Since Pope John gave qualified approval to "socialization" in his encyclical "Christianity and Social Progress" (*Mater et Magistra*), an unwary reader might imagine that the President of Ghana, Kwame Nkrumah, was steering his fledgling West African country along the salubrious paths of Christian social teaching.

Actually, Mr. Nkrumah, who is daily becoming a bigger and bigger disappointment to the West, is doing no such thing. On the contrary, with increasingly reckless disregard for public opinion in the free world, as well as for the human and democratic rights of his people, the President of Ghana is transforming his wealthy little land into something very much like a Communist state. Any resemblance between the regimentation he is imposing there and the "socialization" which Pope John describes in his encyclical is purely coincidental.

This will be clear if one notes some of the Pope's recommendations in "Christianity and Social Progress."

First of all, side by side with the group life and activity and the juridically established social institutions which characterize a socialized society, the Pope appeals for a widespread distribution of private ownership. In the context, it is obvious that he is not speaking merely of ownership of consumer durable goods. He is referring also to ownership of the means of production.

In the second place, the Pope is insistent that the state respect the reasonable independence of subordinate groups in society—such as trade unions, co-operatives and farm organizations. "We consider it necessary," he says, "that the intermediate groups and numerous social enterprises through which socialization tends to express itself should enjoy an effective autonomy."

In Mr. Nkrumah's Ghana, the development of the socio-economic order is proceeding along entirely different lines. Far from encouraging widespread ownership of productive property, the government of that republic—if it is still a republic in more than name—is going down the drab road of more or less complete pub-

lic ownership. (It is no accident that the newly appointed Minister of Light and Heavy Industry, Krobo Edusel, recently traveled extensively in the Soviet Union and its East European satrapies.)

Furthermore, it is becoming clearer all the time that President Nkrumah does not believe in free trade unions. It is true that while he was consorting with the so-called neutral and uncommitted nations at Belgrade last month a fairly respectable strike broke out back home. All this proves, however, is that at least some of Ghana's unions have not yet completely submitted to the rigid control the President wishes to impose on them. The way things are going, though, their total surrender cannot be much longer delayed.

In other words, the socialization which Pope John is talking about is fully compatible with democracy. What President Nkrumah is imposing on Ghana is not. The proper word to describe what he is up to is "socialism"—and socialism in very much the same sense in which it is used throughout the Communist world—not excluding, incidentally, Fidel Castro's Cuba.

Unfortunately, the headline writer who selected socialization for the Ghana story can justify his choice. Dictionaries have not yet come abreast of the delicate ideological shadings which words like "socialism" and "socialization" have taken on. One representative lexicon, for instance, gives as the third meaning for socialization: "to subject to government ownership and control; nationalize"; and for the fourth meaning: "to cause to become socialist."

Since we shall have to live with this confusion for the indefinite future, it is of the utmost importance that those who set about explaining Pope John's "Christianity and Social Progress" clearly spell out what the Pope means by socialization and emphasize the width and depth of the gulf which separates it from socialism.

The Religious Issue

RELIGION, we should like to emphasize, is always an issue. In the political orbit it is not, of course, the only issue, nor is it necessarily the controlling one. But frequently enough it plays an important role in determining what a politician will do and what he will not do, what he will support and what he will oppose.

In a democracy such as ours, it is understood that the desires of any one faction must compete with the opposing interests of other groups. The contest which results is waged among or between rival organizations (parties and lobbies), which use legitimate political techniques (debate and votes) and which contend until one or the other marshals the majority's approval.

It stands to reason that the interests of one sector of the community may not fire enthusiasm in the rest of the collectivity. It is more than possible that what one considers a boon will be viewed as doom by another. The number of interests and the variety of motives that spur a society to action are as complex as human nature itself. Consequently, it is not surprising that religious conviction should frequently be the motive crystallizing

a person's or a group's attitude toward some projected determination of public policy. It would be amazing if this were not so.

The first session of the 87th Congress, like all sessions before it, had its brushes with the religious issue. The most striking clash occurred when Catholics, as Catholics, opposed the Administration's program for Federal aid to public schools. The discriminatory features of the bill, together with the destructive effects its passage would have had on parochial schools, jelled the opposition on a religious basis. Yet this was not by any means the only measure that raised a religious issue before Congress this session.

The original proposal of a \$30-million appropriation to fight juvenile delinquency through public agencies alone posed the same kind of threat to private, denominational agencies already in the fight as aid to public schools would have leveled against private schools. Similarly, the \$3.9-billion foreign-aid program might have by-passed existing church-related relief agencies. An alien orphan immigration bill was bound to encounter the religious issue, and it did. The same was true for the projected plan of an overseas Peace Corps to work on foreign projects, some of which were already functioning under missionary auspices.

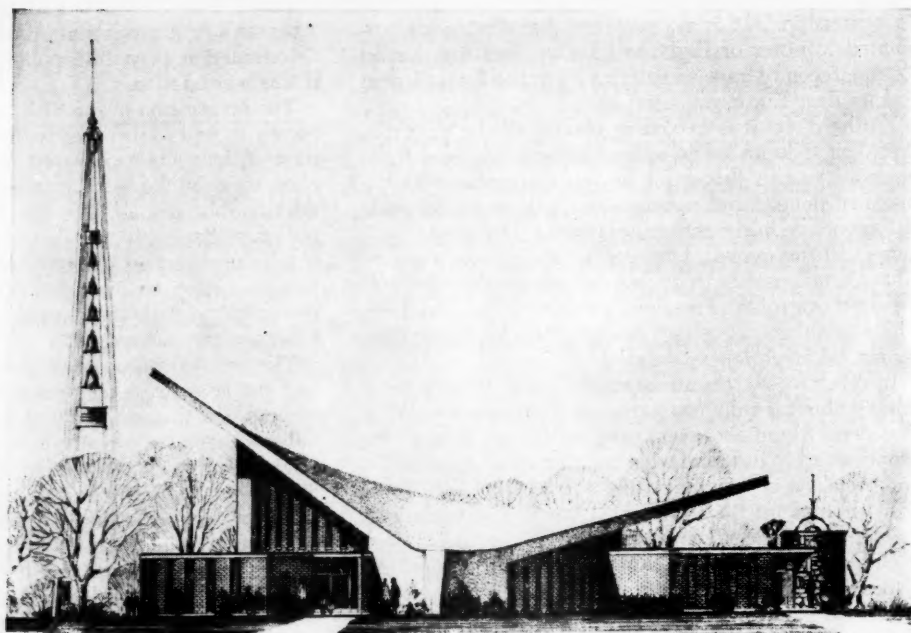
In each of these instances spokesmen for Catholic, Protestant and Jewish organizations laid their hopes and fears before the legislators. In all four cases Congress removed the religious issue by providing for the utilization of private agencies wherever possible and for a close co-operation of the public administrators with the private directors.

Thus, for example, public and private agencies will share a \$10-million-a-year appropriation to aid unemployed youths who have left school. Private and public agencies will co-operate, as they have been doing for the past 13 years, in making foreign-born children available for adoption. The Peace Corps was advised to supply financial and personnel assistance to private activities that do not have a distinctive religious character so long as such aid does not constitute a subsidy to religion.

We may go on from here to notice that Catholics and representatives of religious groups (such as the Catholic Association for International Peace) actively supported the creation of the new semi-autonomous Arms Control and Disarmament Agency, because peace is a religious issue. Catholics, as Catholics, lobbied in favor of continuing the Civil Rights Commission, because social justice stems from religion. The religious issue was raised, but without appreciable success, in promoting an anti-obscenity law. And it failed conspicuously to mitigate injustices in the Mexican-farm-labor program.

To those who deplore the "injection" of the religious issue into political discussions we can only repeat that their assumption is wrong. It is not "injected"; it is simply there already. In some matters it is more prominent than in others, but it is always inescapable. It is the task of a true democracy to resolve the religious issue as successfully as possible by bringing the forces of religion to bear on the common good.

AMERICA'S
JESUIT
EDUCATION
SERIES
spotlights



The Williams Memorial
ST. ROBERT BELLARMINE CHAPEL

now being constructed at

Xavier University
Cincinnati

A new main Chapel, located at the crossroads of the Inner Campus, is now under construction at Xavier University and will be completed in 1962. The building is unusual in a number of ways. It is sheltered by a "saddle-shell" concrete roof resting on two piers. The nave is semicircular to bring all worshipers into close proximity to the altar. The free-standing "needle" tower supports east bells and a cross and dominates the Campus Mall.

Xavier's thoroughly modern and beautifully situated campus in the heart of Greater Cincinnati has excellent facilities for study, research, recreation and residence.

KEY TO ABBREVIATIONS

LAS Arts and Sciences	ILL Institute of	PT Physical Therapy
AE Adult Education	Languages and	RT Radio-TV
A Architecture	Linguistics	S Social Work
C Commerce	IR Industrial Relations	Sc Science
D Dentistry	J Journalism	SF Sister Formation
DH Dental Hygiene	L Law	Sp Speech
Ed Education	MT Medical Technology	Sy Seismology Station
E Engineering	M Medicine	T Theatre
FS Foreign Service	Mu Music	AROTC Army
G Graduate School	N Nursing	NROTC Navy
HS Home Study	P Pharmacy	AFROTC Air Force

E-5

JESUIT COLLEGES AND UNIVERSITIES

ALABAMA	Departments
Spring Hill College (Mobile)	LAS-C-Ed-N-Sy-Sy-AROTC
CALIFORNIA	
Loyola University (Los Angeles)	LAS-AE-C-E-Ed-G-IR-L-AFROTC
University of San Francisco	LAS-Sc-C-Ed-G-N-L-Sy-AROTC
University of Santa Clara	LAS-AE-C-E-Ed-G-L-Sc-Sy-AROTC
COLORADO	
Regis College (Denver)	LAS-Sy
CONNECTICUT	
Fairfield University	LAS-C-Ed-G-Sc
ILLINOIS	
Loyola University (Chicago)	LAS-AE-C-D-Ed-G-HS-IR-L-M-N-S-Sc-Sy-Sp-AROTC
LOUISIANA	
Loyola University (New Orleans)	LAS-AE-C-D-DH-Ed-G-J-L-MT-Mu-P-Sc-Sy-T-AROTC
MARYLAND	
Loyola College (Baltimore)	LAS-G-AROTC
MASSACHUSETTS	
Boston College (Chestnut Hill)	LAS-C-Ed-G-L-N-S-Sc-Sy-AROTC
Holy Cross College (Worcester)	LAS-G-NROTC-AFROTC
MICHIGAN	
University of Detroit	LAS-A-C-D-E-G-IR-J-L-RT-Sc-Sp-T-AROTC-AFROTC
MISSOURI	
Rockhurst College (Kansas City)	LAS-AE-C-IR-Sc
St. Louis University	LAS-AE-C-D-E-Ed-G-L-M-N-PT-S-Sc-Sy-Sp-T-AFROTC
NEBRASKA	
The Creighton University (Omaha)	LAS-AE-C-D-Ed-G-IR-J-L-M-N-P-S-Sc-Sp-AROTC
NEW JERSEY	
St. Peter's College (Jersey City)	LAS-AE-C-AROTC
NEW YORK	
Canisius College (Buffalo)	LAS-C-Ed-G-Sc-Sy-AROTC
Fordham University (New York)	LAS-AE-C-Ed-G-J-L-P-S-Sp-Sy-AROTC-AFROTC
Le Moyne College (Syracuse)	LAS-C-IR
OHIO	
John Carroll University (Cleveland)	LAS-C-G-Sy-AROTC
Xavier University (Cincinnati)	LAS-AE-C-G-Sy-AROTC
PENNSYLVANIA	
St. Joseph's College (Philadelphia)	LAS-AE-G-IR-Ed-Sc-AFROTC
University of Scranton	LAS-Ed-G-AROTC
WASHINGTON	
Gonzaga University (Spokane)	LAS-C-E-Ed-G-J-L-Mu-N-Sy-AROTC
Seattle University	LAS-C-Ed-E-G-J-N-SF-AROTC
WASHINGTON, D.C.	
Georgetown University	LAS-C-D-FS-G-ILL-L-Mu-N-Sy-AROTC-AFROTC
WEST VIRGINIA	
Wheeling College	LAS
WISCONSIN	
Marquette University (Milwaukee)	LAS-AE-C-D
DH-E-Ed-G-J-L-M-MT-N-PT-Sc-Sp-Sy-AROTC-NROTC	

The Old Neighborhood

Katharine Byrne

ERIC LARRABEE has observed that one of the unanswerable arguments in the American conversational repertory is "for the children's sake." These are the words which may yet kill the City. This is the inscription on the banner which leads the "leavers," though there is, among them, occasional evidence of a faint regret.

Whenever I see my friend Marcia, she asks: "How are things in the old neighborhood?" In a way I think she misses it despite the blatant charm of life in far-out Homogeny. Somewhere in our conversation she is likely to ask: "Does Miss Claussen still unpack her trunkful of dolls each Christmas and ask the children in to drink chocolate out of those cups her mother brought from Sweden?" Or: "Does Mrs. Calvin still follow the garbage truck down the alley with a broom and a dustpan?" Or: "Does old Mr. Stein still wear his Prince Albert to temple on Saturday morning?" Life on a square block where there is no child over ten and no parent over forty, has made my friend lonely for some of our aging eccentrics.

I assure her that things are pretty much as they were when she lived here, except that Mrs. Calvin is now too old to tidy up the alley, and must content herself with hollering out the window at the garbage men.

"I really should bring the children back sometime," she often says. Perhaps she has read the recommendation of the social scientist who notes that many children are growing up in great metropolitan concentrations without ever seeing the City. He recommends that thoughtful parents plan an occasional excursion back into town, presumably so that the children of this generation may enjoy the exotic sights and smells, the varied colors and customs of those who live here. (I have also heard, but do not believe, the story about the earnest PTA member who petitioned her Human Relations Chairman to find a way to import a busload of "less fortunate" children from the City to share the toys and treasures of the local kindergarteners. "How can our children learn to share," she wondered, "when all of them have the same things?")

We live in Marcia's old neighborhood, but it is really not old, even as areas are dated and outdated in a profigate City which uses up and abandons in such a hurry. It's only middle-aged, and bears up fairly well, especially in summer, which covers soot-colored stucco with

bright Boston ivy, and makes green archways of the elms and maples. The streets are quiet. The alleys are where the noise is. There are collapsible pools in some of the yards, but out in the alley it's more fun to jump off an old kitchen chair into a garbage can of icy water, or play a peer-directed brand of baseball which can accommodate any child between the ages of six and twelve. Forty-year-old lilac and mock orange bushes push through the fences and over the gateways. The peonies and roses were planted by Nordic Protestant burghers who moved in when Taft was President.

When summer is gone, the sagging fences show their years and weather cracks the seams of stucco slipcovers. Only the handful of really handsome houses can stand the stark glare of winter. The Old Settlers will not be seen again until spring, unless one of them dies. Otherwise they are locked in until an April primary brings them out to vote the straight Republican ticket. All but Mr. Ramsey, who hasn't voted for anyone since Norman Thomas stopped running. To their homes come the grocery boys, balancing on their handlebars the orders called in by the arthritic and weatherbound. The butcher's wife listens patiently. ("I'm sorry about your back, Mrs. Wesley. Will there be anything else today? Yes, I'm sure George has a nice knucklebone for Queenie. I'll send Jerry right over with it.")

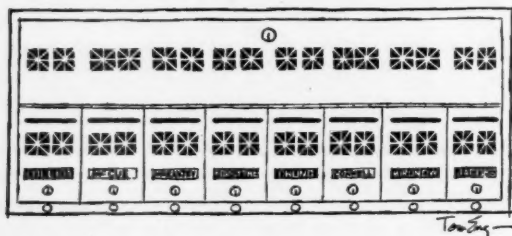
Very early yesterday morning, I saw two of my neighbors leaving home. I am *not* peeking at people from behind drawn drapes at six o'clock. It's this early-rising baby beagle that has me prowling the streets and alleys at dawn. With a houseful of loving friends at all other times, at this hour he is mine alone. First we met Dr. Newland, whose wife was about to drive him to the airport. He was off to address a world congress of neuroophtha'mologists meeting in Barcelona to discuss the control of glaucoma. A few houses later it was Mrs. Lipman who greeted us. She was off to the early shift at the girdle factory. A Polish DP, she has a five-figure tattoo on her left forearm, and other concentration camp mementos. Once in a while my eight-year-old travels around the block with hers, offering girdle "seconds" at half-price to any lady who will answer her back doorbell. And he wants to know why *his* mother doesn't produce anything a boy could sell from door to door.

This is a neighborhood of contrast and diversity. On a warm day with the windows open the incense which is wafted heavenward during the high Mass may mingle with the insistent smells of the bagel-and-onionroll bakery nearby. We have the lady who bakes cookies and loves children, and we have Mrs. Marshall. She's the

MRS. BYRNE, Chicago mother of five, will be remembered for previous AMERICA articles on "togetherness," suburbia, teen-agers and career women.

one who turns the hose on the man-next-door if he dares to place a ladder a few inches over her property line when he wants to clean the leaves out of his garage gutter. We have the little girl whose clothes come from Best's and the children whose mother has discovered the joy of browsing in the Thrift Shop's perpetual rummage sale. Bobby Richardson's grandmother still walks him to school and calls for him, but there is another six-year-old who is on his own all day and may appear at your kitchen door with a breakfast quarter which he wants to trade for some orange juice and a bowl of cereal. If you are looking for a Finnish bath, a German-language movie, or a slice of almond-filled, honey-dripping Greek *baklava*, all are close by and available.

In American urban society clever and ambitious elements of the population are often able to move from



a poor ghetto to a plush ghetto in three generations. Here we seem to have bogged-down permanently in heterogeneous Phase Two. The voting roll reads: Bant-solas, Batka, Becker, Binkowski, Blumfield, Bongio-vanni, Borge, Brooke, Brye, Byrne. At the other end of the line are the Yoshimuras, who always win the garden contest. There are other evidences that we are obsolete. We have a paperboy whose father is dead and whose mother *needs* the money he earns. Our backyards have fences between them, and neighbors who have known one another for years call each other by their last names. Dogs wear leashes. The other day I saw a Davy Crockett sweatshirt.

Harry Golden, in one of his syndicated slices of nostalgia, speaks in admiring reminiscence of the lower-East-Side mother of other years who used to keep the delicatessen open 16 hours a day and literally put her boy through law school with the contents of her pickle barrel. She isn't dead. Now she lives a few blocks from us. At a busy intersection, early and late, she's selling newspapers. Depending on the season, she wears a flowered housedress, a patrol boy's slicker or army boots and a combat jacket. Her boy will enter medical school this fall.

Sociologists will tell you that a good community spirit implies standards to which each member of a group feels forced to conform. Here some of us score low. While the general level for the care and feeding of front lawns is fairly high, no one gets excited because Mr. Richter, who teaches violin lessons in his basement studio, attacks his grass with a sickle once or twice a summer, and no oftener.

The evening paper features a daily column on the women's page called "Split-Level Living" or something. It's a serial chronicle about life in a certain bucolia on

the edge of our metropolitan area. The author recounted an interesting episode recently. It seems that on a warm spring afternoon all the well-slacked and loose-shirt-tailed girls on her block were surprised to find one of their number out of uniform. Unaccountably, she appeared on her driveway dressed in the manner of a young woman about to be taken out to dinner. They asked her for an explanation. She told them that it was her birthday, that her husband had apparently forgotten the fact, and that she hoped that this subtle hint, when she picked him up at the station, would inspire him, et cetera, et cetera.

Now her motive and method are routine and incontestable. The fascinating point, to an outsider, is that all her neighbors knew what she was wearing, that they cared, and that they demanded and received an explanation for her wearing it. Fierce old Mrs. McCorkle, in a wide-skirted flannel nightgown and with an iron gray braid hanging to her waist, has been seen weeding her moss roses in the early hours. On our block the item is not considered newsworthy. And if it were, I wouldn't want to be the one to ask why she doesn't wear a more suitable gardening garment.

Not far away lie the newly-hardened arteries, the expressways built to move the hot-and-cursing or the cold-and-cursing multitudes who daily fight their way to the City's edge and far beyond. What has kept us from joining them? Is it social inertia, an unwillingness or an inability even to approach the starting line for the great push which engages the best energies of so many able people? Or is it because the woman of this house cannot face the prospect of cleaning out an attic crowded with tropical fish apparatus, the operating room of an abandoned doll "hosbidel," all those little pens from the time the guinea pigs had guinea pigs, fifty pounds of moldering raw data from one doctoral dissertation, who-knows-how-many Halloween costumes, and the boots which keep accumulating because no one ever seems to be the right size at the right time of the year?

THE TRUTH IS, of course, we like it here. And this in spite of the fact the City never had a good press. As far back as the days of Dick Whittington, it has been beaten down in print as a source and a magnet for the forces of evil. In our day, advertising, the great status-conferral instrument of our culture, has done nothing to improve the image. Who ever saw a boy in a Crest commercial come bounding up the steps of the ancestral two-flat to tell his mother he had no cavities? Who ever saw a beautiful young wife toss the laundry in with the sponsor's product and walk care-free from the basement of a 35-year-old octagon-front bungalow?

The City, "like a patient etherized upon a table," lies naked to the probings of the attending social theorists. What is the prognosis for one of its well-preserved but aging parts? The mature community, as they call it, cannot long prosper on the limited commitment of the elderly, watching life with waning interest from the

sidelines of their screened front porches. It needs bright and scrappy young parents, interested, involved. People who will fight with the alderman or petition the pastor, if necessary, and whose move in this direction is not an interim expedient, but a positive choice made—and why not?—“for the children’s sake.”

If they come back to the Old Neighborhood (and I do not see them in great numbers), it will be because they find something of value here in spite of embarrassing deficiencies. (Eighth grade graduation parties are backyard barbecues with little brothers and sisters

hanging around; 16-year-olds walk to school or take a bus; there is no local of the John Birch Society.) They will come, if they do, as independents bucking a dominant mobility pattern. Not as self-consciously different, perhaps, as the society column’s “young marrieds,” buying up the central city’s “divine old houses with the magnificent leaded panes in the bay windows,” but different, nevertheless. Candidates for the last place in the list of those whom the predictors suspect may ultimately inherit the City: “the very rich, the very poor, and the slightly odd.”

The Past Is Prologue

Leo A. Foley

FREEDOM and tyranny are common words today. They form the slogans of new nations arising out of violence, while the most tyrannical enemy of the United States calls itself a champion of freedom. In the midst of this confusion and danger, we Americans might well ask ourselves not only what we mean by freedom and tyranny, but also what our entire national purpose is. Actually, we have a model of our national purpose. We have the outstanding definition of our own aims and purposes in the American Revolution.

The American Revolution was many things. In England, it was an extension of parliamentary politics, marked by the opposition between the Tories and the Whigs. Thus it was that many such British leaders in America as Lord Howe, Lord Cornwallis and Thomas Gage were often in sympathy with the Americans simply because they themselves were influenced by Whigs in politics. In America, the revolution was not only a blow for independence. It was also a civil war, an Indian war, a vast unifying process, but always a movement proceeding from the people. In the eyes of the world, it was a startling social phenomenon soon to become the model for every progressive movement. It excited the admiration of political figures on a worldwide scale. *Democracy in America*, by Alexis de Tocqueville, is but one example.

Let there be no doubt about it, the American Revolution was one of the greatest political events since men began to congregate into tribes, cities, states and nations. Its success was, among many things, the reason for William Lyons Mackenzie’s inchoate revolution in Canada, the reason why Englishmen and members of the British Commonwealth are today among the world’s freest people. During these several years when

we are commemorating the hundredth anniversary of the American Civil War, we might well remember that Southerners and Southern leaders would be written off as traitors and insurgents were it not for the Declaration of Independence. Yet, whereas most Americans know the Civil War almost by heart, there are many phases of the Revolution that are almost completely unknown and which by their very nature demand examination and re-examination by every American, rather, by every human being.

First, the American Revolution did not start with the killing of innocent people. It started with a document containing a theory, a statement of rights in the *Declaration of Rights and Grievances* drawn up in Philadelphia in 1765. Furthermore, the rights expressed were not those of a few. They were the rights of man given a startlingly new expression, namely, that man’s rights are an extension of God’s authority simply because God is God, man is man, and freedom is the manner of man’s existence. The philosopher will recognize therein the position of St. Thomas, St. Robert Bellarmine, Francis Suarez and John Locke.

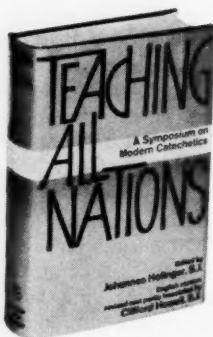
Nevertheless, this had been developed in a typically American manner, that of the New England town meeting. This institution was typically Protestant insofar as it was an extension of the Congregationalist Sunday meeting. The Congregationalists were Calvinists who maintained a priesthood of the people, making the layman equal in God’s sight to a bishop. In civil affairs, they looked to the citizen as equal to anyone and just as capable of a correct civil decision as an appointed governor.

We Catholics should be aware of this Protestant contribution to American democracy. We have a tendency to envision St. Thomas Aquinas as the author of the Declaration of Independence. We overlook the fact that although he and Bellarmine and Suarez admired the Roman republic, they still lived in a monarchical society and wrote against the evils of tyranny

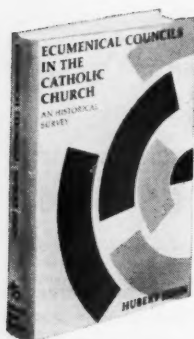
FR. FOLEY, S.M., who teaches philosophy at the Catholic University, Washington, D.C., is national secretary of the American Catholic Philosophical Association.

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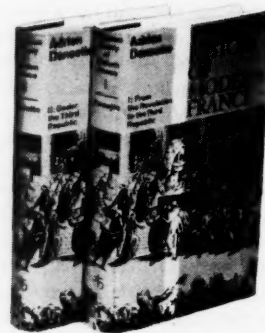
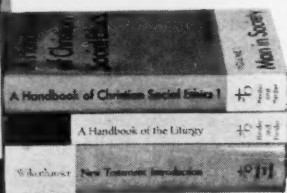
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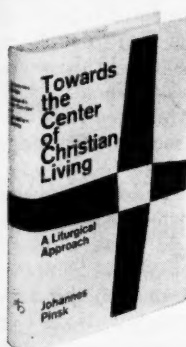
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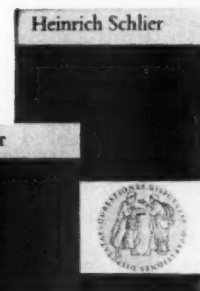
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by bespeaking the rights of man with a view to a benign monarchy.

The town meeting, still a potent force in many New England areas, was the model for the Continental Congress. It was also the model for co-operation of States under the Articles of Confederation and the interco-operation of citizens and States in the House of Representatives and the Senate under our present Constitution.

Europeans looked with open astonishment to see if these upstart colonists could make this sort of thing stick in a world given over to monarchy and colonialism. We Americans should be as proud as we can be of the fact that our predecessors did establish the American Republic, establish it on a sound metaphysics of man, and created a model of government that has been the ideal of every struggling state that aspired to freedom.

Second, the Revolution, as a war, was won by the people. From this emerged a new social entity, a new perfect society, a new state. Although James Otis and Samuel Adams may have breathed fire, it was the American volunteer, the minuteman, the militia man who had to learn tactics under fire, who kept that fire burning with his sacrifices. Although John Adams proposed the plan for independence and Thomas Jefferson wrote it up in the spring and summer of 1776, it was the slum dweller in New York, the waterfront scrounger in Charleston, the Philadelphia and Boston workman who fought for it. Although James Madison was to be the constitutional lawyer in the Constitutional Convention, he wrote with a background of a new nation that had begun from the ground up, from the people themselves.

Even the carrying on of the war was by amateurs. The only professional soldiers in the American army were Horatio Gates and Charles Lee. Gates was no military genius, even though later research seems to show that Gates rather than Benedict Arnold was the victor at Saratoga. Charles Lee was better at spreading dissension than at organizing troops and winning battles. Washington's outstanding generals and officers, Nathaniel Greene, Anthony Wayne, Henry Knox, Daniel Morgan, Henry Lee, Francis Marion, Israel Putnam, and the rest, were ironmasters, farmers, booksellers and amateur gentlemen—almost anything but soldiers. Yet, they rose to the challenge and defeated the finest professional army in the world by unorthodox strategy and improvised tactics. Even Washington himself had been only a colonel in the colonial forces when John Adams proposed him for command of the Continental armies.

These amateurs did a far better job than, with few exceptions, the professionals were to do during the Civil War. Military historians marvel at the audacity of a few poorly trained militiamen standing up against a professional group on Lexington Common. Yet, this was the pattern of the whole: the people against tyranny, the citizen who will not fight until he has to, and who then improvises brilliantly in order to win promptly.

There were all kinds of legalistic snarls at the beginning of hostilities. New Yorkers were fighting citizens of

New Hampshire over possession of the Hampshire Grants, now the State of Vermont. When Henry Knox was dispatched by Washington to bring the cannon captured at Ticonderoga to Dorchester Heights in order to drive the British from Boston, Knox had all he could do to get any drivers to cross from one State to another. In fact, he had to depend upon local committees in township after township to supply him with relays of drivers. Yet, at the end of the war there was common unity under a Virginia Commander-in-Chief when a Rhode Islander, Nathaniel Greene, led a mixed army, and with the help of Southern officers enticed Cornwallis out of South Carolina, sniped at him, did battle with him, and nudged him into Yorktown where Greene promptly bottled him up to await the French fleet.

One cannot overestimate the unifying force of George Washington during and after the Revolution. Although he had the reputation of being a rather cold type from Virginia, he soon won the love of his men to such an extent that when Congress was unable to hold the army together, Washington fulfilled that task. When he had finally starved Sir Henry Clinton out of New York two years after Yorktown, tears flowed freely at Washington's farewell dinner for his generals.

This was the end of a process that had begun when all of the colonies leaped to the relief of beleaguered Boston. We might well remember in these days of remnants of acrimony between Northern and Southern States that Boston was indebted not only to the fiery eloquence of a Virginian, Patrick Henry, but also to two generous donations of hard, cold cash from South Carolina. In a period of 24 years, from the *Declaration of Rights and Grievances* to the adoption of the United



States Constitution in 1789, again largely because of the prestige of George Washington, a nation was born, a nation that has become the champion of the rights of man.

Today leadership of the free world is thrust upon the United States. Great nations and small nations look to the United States not only for its military strength but also because of its prestige in defense of the rights of man. We Americans can scarcely begin to appreciate the flame of hope that was lit by the American Revolution. Despite our complaints about legislation, taxes and big government, we do not know what it means not to be free.

The establishment of the United States as one nation was a process that involved the co-operation of many individuals of different opinions and viewpoints. Our forebears realized that there are limits to individual freedom. They also learned that co-operation for a common cause does not require coercion of opinion

into a single, tolerated conviction. Monolithic political tenets are the property of tyrannies.

Members of the Continental Congress, colony by colony, individual by individual, disagreed, wrangled and argued before they achieved the unity of the closing of the Declaration of Independence: "And for support of this declaration, we mutually pledge to each other our lives, our fortunes, and our sacred honour."

The realization of that pledge is found in the opening words of the Constitution: "We, the people of the United States. . . ." This new unity was also preceded

by discussion, argumentation and—always—serious purpose. If Herodotus is right, and if what is past is prologue, there are several truths that cannot be avoided. We cannot allow one opinion to oppress free discussion. Nor can we allow discussion to dissipate all conviction. Above all, no one can afford to identify the "American way of life" with The Great, Big, Good Time. Our existence and our future are a challenging responsibility based on a sound appreciation of our principles, our heroes and their sacrifices in their achievements.

News from Italy

WE ARE BACK in the North of Italy after two weeks of apartment hunting in Rome. The business of hunting apartments in Rome is closely akin to searching for a like bit of brick and stone in New York. The very rich, that is those who can pay \$1,000 a month or over, have a wide choice. Some thought is being given to the very poor. It is those in the middle brackets who have nowhere to go. The "American movie magnates"—that is what everyone says—have bought or rented everything, no matter what the price. The company pays! Anyway, American stars and starlets, leading men and not-so-leading men are in evidence everywhere, and Doney's at midnight and long thereafter is what I imagine Hollywood to be—with little but American spoken.

What struck me most in Rome was the attitude of the Romans, including a wide cut of the foreign diplomats, toward Berlin. It was a detached attitude, like the attitude of people attending a play, but a rather boring play, because everyone knows, of course, what the denouement will be.

In this play Faustus Khrushchev has all the best lines, and this time virtue will not be triumphant. Faustus, with his offstage thunder-and-lightning effects reflecting a particularly lurid inferno, has the audience on edge. Soon he will make off with the heroine, Fräulein Berlin, with rolls of the big drums and flashes of klieg lights. Then, the Western chorus will be swallowed up—sword bearers, spear bearers, bearers of long bows, together with the bassos, baritones and sopranos who have been trilling away quite fruitlessly during the first two acts.

In serious vein, the Ambassador of a European power (I have known him since school days) in a private conversation with me compared Berlin to Stalingrad. Here is a citadel surrounded by a determined and well-armed enemy. Politicians thousands of miles away strut and beat their breasts and declare that Stalingrad-Berlin must hold. The honor of the Reich—no, of the West this time—is at stake.

MR. ANDREWS here continues his firsthand reporting of developments on the European scene.

Some members of the garrison echo these grandiloquent phrases. But the professional soldiers know that Stalingrad-Berlin cannot hold, that it is militarily untenable, that sooner or later it must yield—unless there is to be a nuclear war. Their opinions are brushed aside. The politicians are certain that words will save the day. Then, after a long and painful siege, the surrender comes, amid a hurricane of beautiful formulae and gushing compromises.

Something ominous is said, too, about those noble officers and men, who, in the case of Stalingrad, went over—almost to a man—to the Russians and now form the cadres of the East German Army. In the case of Berlin, will the Berliners, and the West Germans with them, someday form the cadres of a new Russo-German Army dedicated to the destruction of the West? The Ambassador believed that this terrible thought was coming to be something in the realm of the possible or probable.

Romans in general were vividly aware of what they liked to describe as the countdown in a trial of wills between the two K's—Kennedy and Khrushchev. There was the "one" of the wall between East and West Berlin, and the futile gestures of the Americans in countering it. There was the "two" of Secretary General Hammarskjöld's tragic end, meaning the disappearance of a high number on the Russian dictator's list of public enemies. There was the "three" of Chancellor Adenauer's setback in West Germany, in other words, a blow to Khrushchev's principal opponent. There was the "four" of Khrushchev's nuclear tests. What will be the next numbers in the count?

Everyone's attention was glued to what Khrushchev might do and say. There was no interest whatsoever in the rather dull rejoinders of Washington—the small change of what seemed to the Romans to be a rather turgid diplomacy. Clearly Washington has failed completely to capture the attention of Europe. In terms of propaganda Khrushchev has an open field and he seems ready to make the most of it.

What I found on all sides among the most observant diplomats was a solidly grounded conviction that

Khrushchev's principal objective is not so much the siege and capture of Berlin as the dissolution of the Nato alliance, which is wobbling anyway. He has played the pressure game in a manner which the late Fuehrer would have admired. He has forced a test of wills not only with the field marshal of the alliance, the United States, but with each of the little field commanders as well. And they are not standing the strain.

Clearly, the Russian's aim is to tempt and threaten the Germans, all the Germans, to look eastward, or at the very least not to look to the West. The Germans must be made to feel let down, betrayed, humiliated by their Western allies—and then anything may happen, given time. The Germans must be convinced that the West is backing away from a decisive showdown over Berlin,

and then, in one of their mercurial shifts, the Germans may go anywhere.

Rome's principal concern seemed to be to get out from under. It is now a foregone conclusion that the Fanfani government will fall probably sometime in November. It is accepted, too, that a long crisis will ensue—a time of complete paralysis of action—and that the final solution will be a government even more to the left of center, one which will move Italy into a position of "greater neutrality" between East and West and even, perhaps, raise the issue of the American bases. Methods were discussed by party chiefs with the King of Morocco during his recent visit in Rome, and he had much that was interesting to say about how to "take" the Americans.

PETER ANDREWS

How Books Are Trending

Harold C. Gardiner

THEY SAY that Daniel Boone was once asked if he had ever been lost during his explorations of the Kentucky wilderness. After some judicious brow-furrowing he replied, thereby anticipating cautious Mr. Coolidge: "Waal, no; not lost—but I do recollect being confused for three days."

That is somewhat my feeling after having done some intensive browsing through the mammoth fall announcement number of *Publishers' Weekly*. This "book industry journal" is a trend-prophet's happy hunting ground; it lists 175 major book-promotion projects for late fall and early winter publications, and has an author-title index of all books published or to be published between September 1, 1961 and January 31, 1962. Some sleepers will obviously arise and some "quickies" will be slapped together, but *PW's* survey is just about the best means any commentator has to gauge what books promise for the coming months. *PW* also has a section on "Trends," but that is mainly concerned with sales trends. I would rather try to conjecture what the forthcoming books seem to offer in the way of intellectual and cultural development.

The first thing to strike the eye in all the projected promotions is a notable falling off in the number of books that will deal directly with Khrushchev, the Kremlin, Russian communism and Russia in general. From June 1 through September 1, 1961, there were at least six books that dissected, analyzed and anatomized Nikita and his policies; only one book from now to January 31, 1962, will be devoted to that tantalizing subject. Has the growing rashness and stubbornness of the Kremlin's policies finally revealed that there is no Khrushchev "enigma" to be explored? Two books on the

nature of communism are promised, but one cannot help wondering what additional light they will shed.

The focus seems to be shifting to other aspects of the world-wide fight against communism. China and its place under the Red sky will be featured in several important studies. The threat of Communist infiltration into the underdeveloped countries of Latin America and the still seething cauldron of Africa will get considerable attention. Cuba, and the extent to which it is under Kremlin control, will continue to be debated.

If emphasis in the ideological history of the Cold War has shifted, the center of interest in general history has moved, too. Last year, as was to be expected, we were snowed under with books on the American Civil War. A flurry of flakes will continue—Bruce Catton's first volume, *The Coming Fury*, in a multi-tomed history of the war, for instance; but historians seem to be harking back to the ancient past—perhaps because the more immediate past is still too confusing to diagnose. At any rate, a good swatch of books will deal with ancient civilizations (China, Egypt, Greece), with medieval Europe, with the African slave trade. American diplomatic history will be well represented (mainly from the university presses, about which a word later), but the more popular histories will concentrate on the romantic U. S. past—the South before the Civil War and the Alamo, to name two examples.

Biography doesn't promise much of a shift in emphasis. While there will be some dropping off in studies of U. S. political figures, there will be the usual scattering of studies of the greats and near-greats of other lands, including the strangely coincidental appearance of two full-length books on Mussolini.

This is probably the place to pay tribute to the rising level of excellence in studies of the saints. Not all such

FR. GARDINER, S.J., surveys the fall book output.

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lives in the offing will rival the recent one-volume version of the superb *Robert Bellarmine*, by James Brod-
rick, S.J., but what look like superior treatments of St.
Dominic, St. Augustine, the Curé d'Ars, Charles de
Foucauld and others are on the way.

Two of the most spectacularly booming types of pub-
lication are sumptuous art volumes and what may be
called omnibus picture-text books. One of the most stag-
gering of the art-series line will be Hawthorn's 150-
tome (yes, that's right!) *Complete Library of World
Art*. The omnibus type will include superb production
jobs on *The Epic of Man*, *The Continent We Live On*,
The American Heritage Book of the Indians and—it
looks like a gem of particular luster—*The Church: A
Pictorial History*, the work of Edward Rice, editor of
Jubilee. A different kind of omnibus book that will be
an invaluable tool for researchers is *A Dictionary of
Catholic Biography*, by James Edward Tobin and John
J. Delaney—12,000 biographies of leading Catholic fig-
ures from the earliest to modern times.

To come back to the university presses for a moment.
Their importance in the publishing field has grown
enormously in the past few years and from them will
come some most significant books. Most of their offer-
ings will be of a scholarly nature, and I am happy to
say that Fordham, Notre Dame, Loyola University of
Chicago and Catholic University are among the Catho-
lic seats of learning with important entries in the field.
The monumental Yale edition of the works of St. Thom-
as More will be one of the scholarly highlights.

Fiction is a field in which it is hard to find definite
trends, but I believe novels, too, will reflect an interest
similar to the one I mentioned in history. Those that get
the greatest promotion and attention will delve into the
past: biblical and medieval stories, for example. Tales
related to the current scene seem to betray a slacking off
of interest in today's scientist and his problems, in nu-
clear warfare and the race for space. Here again, per-
haps, there is a certain chariness about tackling our real
contemporary headaches.

If this sounds as though the novelists are giving in to
a feeling of defeat or beating a retreat, there need be
little fear that good fiction will fade from the scene.
The novel is not dead. But if not dead, is it dying? The
argument often enough runs that the novel is at least
moribund for the simple reason that it is almost impos-
sible for a writer to find new themes.

First of all, that is not quite true. New themes are
bubbling up every day, as C. P. Snow discovered and
has explored in his "Strangers and Brothers" series,
which deals with the relatively new dilemma of scien-
tific research and moral responsibility. And what of the
man-against-space motif?

But the real fallacy in the argument that new themes
are necessary for good and great novels is the fact that
in the hands of the truly creative writer the old, old
themes are perennially new. Hilaire Belloc once lam-
pooned this argument in verse (supposedly written in
1893 by one Mr. Lambkin) to hymn the benefits of the
electric light. It's too bad I cannot quote it in full, for it
is a priceless spoof, but when we run across these lines:

"The energy developed represents,/ Expressed in foot-
tons,/ The united forces/ Of fifteen elephants and forty
horses," we can see what Belloc is getting at: the more
one tries to be "modern" in choosing a theme for
creative writing, the sooner one is outmoded.

Great literature is immortal, not because it was or is
modern, but because it is timeless. And it is timeless
because it has always had as its theme love and death,
hope and failure, struggle and triumph—and not some-
thing like the benefits of the electric light. A great
novel or drama will some day be written about the con-
quest of space, but it will not be written in terms of
types of fuel and amount of thrust; it will take its words
from the restless, aspiring human spirit.

This may have taken me a little far afield in my at-
tempt to discover currents in the coming tide of books.
But perhaps not; for if there are any currents, they seem
to flow toward a recall and reconstruction of the past.
If you would like to call this escapism from the vexa-
tions and terrors of the present, you may do so. But I
am inclined to think that the new books, in empha-
sizing how people in the past lived—not with the electric
light, but with themselves—are struggling to shed light
on how we may live with ourselves. Yes, even if we may
have to do so in the confines of a bomb shelter.

Christ of St. John of the Cross

This chaos none could cross
Hither to come,
Or go from here to there
(Dives' despair)
Is bridged with timber stout.
The black abyss
The heart quakes to behold,
Fearing the serpent's hiss
The scaly fold
Of nothingness,
Trembling upon the brink
Souls falter, shrink.
But the great Pontifex
With outstretched arms
And straining back
Thrust the strong beam
Across the intervening black.
He holds it there forever
Firmly nailed until time's end.
Grasp the wood first,
Then fearlessly ascend,
Clinging it from the blue
Of sky and sea, the gold of earth,
And through
Vertiginous dark, lifting your eyes
To trace the dawning lights that limn
The edge of outer space,
Cross over Him!

SISTER M. ALBERTINA, C.D.P.

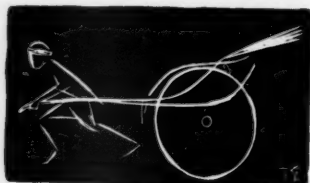
BOOKS

More Promised Than Delivered

CATHOLIC VIEWPOINT ON OVER-POPULATION

By Anthony Zimmerman, S.V.D. Doubleday. 214p. \$3.50

The dust jacket of this book suggests that it is an "objective, scientific and temperate" discussion of the population question in the light of Catholic teaching. This reviewer disagrees. Fr. Zimmerman's work is interesting, but far too superficial and polemical to merit such terms.



To be sure, the author stresses a number of important points: the need for social and economic development, especially in underdeveloped countries; the consequent need for greater justice and charity in economic affairs; the importance of avoiding panic and despair in the face of rapid population growth; the seriousness of any attack on the freedom and integrity of marriage. The book's many shortcomings, however, seriously diminish its worth as a reliable guide to the questions at issue.

To begin with, the author knows little of scientific demography: technical terms are used and explained incorrectly; long-discarded theories are quoted as scientifically valid; works and theories of major importance are completely ignored. Consequently, the arguments in Chapter Two, on prospects for future population growth, are by and large incorrect.

In the chapters on food supply, physical resources and economic development, Fr. Zimmerman sides with the extreme optimists, suggesting that problems in these areas will be solved with relative ease, and that rapid population growth, far from hindering, will aid in the solution. The less optimistic opinions of many competent demographers, economists and physical scientists are never seriously considered. Also neglected is the whole range of noneconomic problems—social, cultural and even spiritual—that may result from rapid population growth and crowding.

Discussion of the ethical aspects of

the question is based almost wholly on papal pronouncements. "A problem so vast as solving overpopulation could not be treated satisfactorily from the Catholic viewpoint without adequate reference to this source of doctrine." But is not almost exclusive reliance on papal documents also unsatisfactory? The Popes have not settled definitively all the issues involved, and many reputable Catholic thinkers would object to Fr. Zimmerman's interpretations of the Popes' words and to his own substantive conclusions. In a balanced presentation of the Catholic "viewpoint," these unsettled questions and divergent opinions might have been given more emphasis.

In Chapter Nine, where the author does consider the differing views of other Catholics, he implicitly distorts their ideas. Some who have suggested that married couples ought to consider the needs of society in deciding on family size are linked with advocates of

totalitarian supervision of marital relations, and with "obnoxious" and "undignified" campaigns to "strangulate normal family size." This is neither accurate nor fair.

Many will be confused or rightly annoyed by some of the ideas expressed on sexuality and procreation. Marital relations during the woman's sterile period are said to involve an "element of loneliness and frustration." Periodic continence "frustrates a natural need," making the sex act a purely physical reaction, minus its spiritual and creative element. And, if a married couple has had a small family (in Fr. Zimmerman's view, two to four children), they are dismissed as either morally selfish or of "inferior stock" biologically.

In summary, the book represents an ambitious attempt to deal with an important, complex and controversial subject, but it falls far short of the mark. For those already well-informed on the factual and ethical aspects of population, it may serve to stimulate further thought and discussion. But for the general reading public, Catholic and non-Catholic, it probably will serve more to confuse than to enlighten.

THOMAS K. BURCH

Admirable Criticism

METAPHOR IN HOPKINS

By Robert Boyle, S.J. U. of North Carolina Press. 231p. \$6

Here is a work of literary scholarship of which the American Catholic intellectual community can be justly proud. The poetry of Gerard Manley Hopkins, S.J., has by now achieved a secure place among the best of "modern" poetry. However, appreciation of Hopkins still labors under a two-fold difficulty: the feeling that he is "obscure," and a lack of understanding of his Catholic and Jesuit background. This book is a more than adequate remedy for both these difficulties.

As Fr. Boyle says, "Hopkins' mature poems express, almost without exception, some facet of divine life in human beings." To make these poems and their theme available to the reader (the critic's essential job), Fr. Boyle combines the closest possible examination of the text with the strictest possible application of the controls of historical scholarship. He finds that Hopkins' central theme was that of St. Paul: the power of sin and death, and the triumph of Christ and life. Fr. Boyle traces the Hopkins theme to its sources in the Pauline epistles, St. Augustine, the other Fathers and official Jesuit documents.

He illumines it by the sermons and letters of Hopkins and by the work of the best modern theologians. He is sympathetically, though critically, aware of the work of other students of Hopkins. Finally, Fr. Boyle is completely at ease in quoting the Old and New Testaments, Chaucer, Shakespeare, Milton, Lewis Carroll, James Joyce and a host of other writers—all to throw light on individual lines or poems of Hopkins.

This book is not narrowly restricted to the "metaphor" of the title, though the comments on that topic are penetrating and apt. Rather, metaphor (which for the author includes rhythm) is the high poetic ground from which all of Hopkins' poetry can be breath-takingly surveyed.

A word of warning. This is not a handbook or a cram-guide to Hopkins. Fr. Boyle is indeed a skillful explicator, but in this book he does something better. He provides the literary and religious background for the poems of Hopkins so that you can make your own explanations.

Finally, it is clear that every future critic of Hopkins will have to deal in some way or other with this book. But *Metaphor in Hopkins* also gives a vivid and sympathetic picture of the Church and the Jesuit order as seen through the

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eyes of the superb literary artist, Gerard Manley Hopkins. For Hopkins the Jesuit, "to live was Christ." One would therefore hope that this book would be required reading for all those who plan to take their genius out for a canter in the field of Joyce and the Jesuits or Joyce and Catholicism.

JOHN TEELING

No Real Regrets

SINGAPORE. The Japanese Version
By Col. Masonobu Tsuji. St. Martin's.
352p. \$5.50

Among the most unpleasant surprises of World War II, ranking with the Nazi capture of the "impregnable" Maginot Line, was the Japanese capture of the "impregnable" naval base of Singapore. Built at great cost and completing a long-range plan, Singapore was supposedly ready scant months before the outbreak of the war to furnish a position from which British power could more or less stabilize the status quo in troubled Far Eastern waters.

But Singapore proved to have an Achilles' heel that it need not have had at all. The British studied the position of Singapore and made it as strong as possible against attack from the sea, assuming, since Japan was a respectable naval power, that Japan would attack Singapore from the sea. But proud Japan had a rare one-two punch, in that she also possessed superb military power. Japanese planners studied Singapore, saw that the defenses covered a direct seaward thrust, and wisely chose to attack the base from the rear or landward side, which had only token permanent defenses.

Col. Tsuji was one of the main planners of the brilliantly successful campaign. His book in large part is a polite attempt to correct many Western misconceptions, revolving about the oft-repeated statement that Japan had advantages from training many, many years for war in the South Pacific areas.

Col. Tsuji flatly states that this was not so. He explains that Japan trained during the decade prior to Singapore for war with the Soviet Union. The change to the southward focus was forced by U.S. stoppage of oil and iron exports. Staff estimates that Japan could not sustain a war with Russia for more than a year without a reliable system of supply for heavy industry drew Japanese eyes to the riches of the East Indies region. The prime objective, it must be noted, was to gain strength for the ultimate rectification of the abortive Russo-Japanese War, which fell so

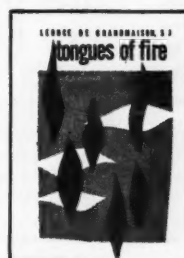
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far short of the hopes entertained by the Japanese.

With the decision made to go south, Col. Tsuji was an important participant in the studies which concluded that Singapore was incredibly naked to attack from the rear. He then headed a modest organization which in six months produced a jungle warfare manual, entitled "Read This Alone—And The War Can Be Won." The manual was given to troops to study while en route to their landings in upper Malaya.

The soundness of the manual is attested by the fact that the Japanese commenced landing the day Pearl Harbor was laid low. On cheap bicycles, exploiting fine British roads, they swiftly and easily drove 600 miles to take Singapore on Feb. 14, 1942. The campaign lasted 70 days and pitted 60,000 Japanese against double their number. Col. Tsuji details the events simply and lucidly.

This book is an important contribution to the literature of the war. It is, however, disturbing. A dedicated professional officer, Col. Tsuji writes with a curious amalgam of cold-bloodedness and chauvinism. He adheres stoutly to the theme of Japan's altruism in wishing only to liberate colonial peoples and is proud of the postwar disintegration of white empires. He shows no remorse over events, but only regret that things did not turn out better for Japan.

There is food for thought in this extract from the publisher's blurb: "When the War ended he was ordered to disappear until recalled after Japan's reconstruction. He spent some years wandering in disguise in China, Siam and Indo-China. Early in the 1950's he was elected to the Japanese Parliament, and he is at present a member of the Parliament's Upper House—the House of Councillors—in Tokyo."

R. W. DALY

KING DAVID

By Gwyn Jenkins. Doubleday. 379p. **\$4.50**

The successful struggle of the Israelites to establish their kingdom under the leadership of their first two kings has provided material for many novels. This one deserves a place of honor among them. Retaining all the important historical facts of the biblical narratives, it fills out the story with imaginative developments of both men and events and with the introduction of many interesting minor characters. The result is a story rich in dramatic movement befitting that stirring period.

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supreme confidence in divine providence and with the mysterious working of that providence in training the Chosen People for their high destiny in preparation for the coming of the great Messiah. Trust in God and fidelity to Him are the essentials for spiritual and material prosperity. Saul fails to meet these conditions and is doomed. David meets them for the most part, and humbly submits to the punishments inflicted on him for his lapses. His thoughts and feelings are illustrated by frequent quotations from the Psalms.

As an outlaw eluding the hatred of Saul and as a king welding the tribes into a united nation and extending its boundaries to the limits promised of old, David is remarkable for warlike virtues and for administrative ability. He is not above the cruelty and craftiness of his times, but his great weakness is a sensuality that leads him to adultery and murder.

Following him in his troubled career, the story abounds in exciting narratives of battles, court intrigues and domestic difficulties. Among the minor features are the adventures of Ammi, David's spy, who wandered about enemy countries in various disguises, and the beautiful romance of Uriah and Bathsheba.

WILLIAM A. DOWD

THE HAPPY CRITIC

By Mark Van Doren. Hill & Wang. 173p. \$3.50

Anyone who wishes to disengage himself from the complex tensions filling the air that our minds inhabit these days could hardly do better than withdraw a little from the external world and try to restore, within the precincts of his own mind, that atmosphere of quiet that prepares it for the pleasures of peace. Mark Van Doren's latest book has all the appearance of being a step in this direction: it seems like an agreeable invitation to a quiet walk with a cultivated friend and the reader will open it with pleasure and with hope.

The task of the reviewer is to discover why the writer's mannered prose soon becomes irksome and why the hope is not fulfilled. It would be easy to show why individual essays fail. The one on "The Uses of Translation," for instance, is about a dozen lines or so over two pages in length and mentions by name no less than 32 writers from Homer to Pound. When the interesting subject of translation is reached (in the last paragraph), nothing of substance is said. This is culture by association.

At the other end of the scale, both in size and in interest, is the piece on

"Don Quixote's Profession": its 56 pages contain interesting and often illuminating comments on Cervantes' leading characters and show the author at his best, studying and interpreting one of the great pieces of European literature.

In this age of changing forms, the style deserves comment. At its best, it reflects an easy-going humanism; but for the most part it is too deliberately, almost affectedly, casual. It contains sentences without structure and sometimes even without verbs ("To trust to good verses." "Criticism now at any rate.") and it has some oddities of diction that stand out rather painfully in so

classical a setting, such as "tonguewise, it [Athens] is the busiest [area]."

There are also some rather peculiar literary generalizations, as that "poetry is not for children." Poetry is understood and loved by children even before they know its formal meaning; when it is read to them, they love it for the same reason as that for which the ancients loved "the surge and thunder" of the *Odyssey*—because it communicates directly, as good art should.

A word should be said as to the dust jacket. The prepublication praise from the author's friends with which it is covered do him a disservice. Literary

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affections are perfectly proper emotions, but not all of us have the same affections, and it is no kindness to an author to present him with a cluster of such garlands around his neck.

CHARLES C. HAMILTON

Symbols and Myth in Ancient Poetry, by Herbert A. Musurillo, S.J. (Fordham U. Press. 216p. \$5).

Acts of the Pagan Martyrs, ed. by Herbert A. Musurillo, S.J. (Teubner [Leipzig]. Oxford U. Press).

The first of these scholarly books applies modern analytical techniques to the poetry of Greece and Rome. The second consists of 22 documents dealing with non-Christian political martyrs under the first two centuries of the empire. This is the first Jesuit book in the famous Teubner series. It was published under the auspices of the German Academy of Sciences.



Mountain of Music

MONTERRAT ABBEY, SPAIN—*Parsifal* and Gregorian chant may be worlds apart, but somehow, here at Montserrat, the two meet. When Wagner glimpsed the awesome mountain, he quite naturally thought of it as the appropriate shrine for the Holy Grail. And so it is. From time immemorial, Montserrat has been one of the high holy places where the "Black Madonna" ("La Moreneta," as she is called in Catalan) is cherished. From at least the ninth century it has been a hermitage. From the eleventh century, with the advent of Abbot Oliva and his monks, it has been a great Benedictine center of worship, and consequently a center of sacred music.

It is hard for anyone (especially a Jesuit, to whom Montserrat is a treasured sanctuary, right next to Manresa both in place and meaning) to write coolly about the mountain and its abbey. The trip there, by bus, train or funicular, is literally breathtaking, and while the building itself is rather pedestrian—a 19th-century imitation, following Napoleon's destruction of the ancient building—everything else is deeply moving.

America • OCTOBER 14, 1961

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To the music lover, Montserrat means many things. Its music school, L'Escolania, is reckoned the oldest in actual existence. For centuries the monks have trained young boys to provide a soprano and alto enrichment to their own deep, vibrant voices. (I should add that Gregorian chant here is not sung with the timid semiwhisper that one hears so often; rather it roars in a torrent of God's praise.) These young lads, from nine to fourteen years in age, are chosen from the most talented applicants and are given a complete musical training—theory, piano, one-stringed instrument—as well as voice. Their tone is the most thrilling I have ever heard in a boys' choir. Their trainer, Fr. Ireneu Segarra, has a technique of his own, which he is about to publish, together with records to illustrate the method.

Speaking of records, I should mention that Montserrat is rapidly becoming known throughout the world for its fine recordings. Six of these are readily available in the United States and will be useful to choirs. One gives the priest's chants at Mass, together with all the responses. Another gives Gregorian Mass No. 16, another Mass No. 1, another Mass No. 9, another Mass No. 11, and yet another—Masses No. 17-18—each with Credo No. 1. The performances are on 45-RPM, 7-inch disks, and sell for \$2.50 (Gregorian Institute of America, 2132 Jefferson Ave., Toledo 2, Ohio, MS 123456).

But Montserrat does not limit its musical worship to Gregorian chant; its polyphony and modern music are varied and superb. Among records already made are works of Spanish masters of the 16th and 17th centuries, including Victoria's poignant *O Vos Omnes*. There is another disk of great composers of the Montserrat school itself, and one that I find particularly haunting—the lovely Pergolesi *Stabat Mater*, which the boys sing as I have never heard it sung before. These and other Montserrat recordings may be purchased directly from the abbey, or through the Gregorian Institute.

One of the joys of a visit to Montserrat is, as every pilgrim knows, the *Salve Regina*, sung by the boys every afternoon at one o'clock. Their repertory is so large that in the course of a week they sing a different composition each day—classic, modern, romantic. I made a point of quietly slipping by their practice rooms to watch them work and was astonished at their fervor, even when they didn't know they were being watched. One wondered if among these young musicians there were perhaps some successors of Antoni Soler, Ferran

Sor and other great musicians who had come down from the mountain of music.

C. J. McNASPY



HERE are three "adult" movies with themes and treatments that would have been unthinkable on the screen a few years ago. Yet all are made with some skill and seriousness of purpose, and they attempt, with varying degrees of success, to convey valid insights into life.

THE HUSTLER (20th Century-Fox). The most offbeat and highly specialized of these films turns out to be the best. This is the story of a despicable pool "shark" (Paul Newman) who has aspirations to make a "killing" by defeating Minnesota Fats (Jackie Gleason), the legendary champion of the poolrooms.

The dubious hero fails in his project, because he has no character to direct him even in the field where he excels. He drifts into a love affair with a lame and rootless girl (Piper Laurie). Though unsanctified and sordid, the relationship starts them both groping for a better direction and purpose. Then the man fails her and lets himself be

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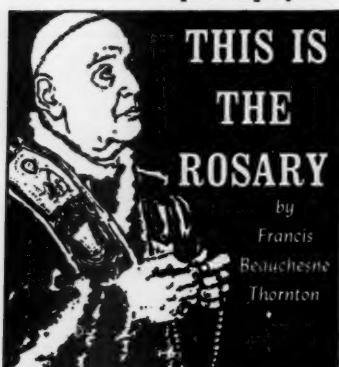
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exploited by a gambling promoter (George C. Scott), who personifies calculating evil. But from the girl's despairing reaction to this betrayal the hero derives enough self-knowledge and character to strike out for a fresh start in fresher air.

Obviously, this is not a picture for everyone, but director Robert Rossen handles his exploration of a seamy corner of life with relentless moral insight and a masterly control of his cinematic tools. [L of D: A-III]

SPLendor IN THE GRASS (Warner). Director Elia Kazan has as much talent for, and control over, the film medium as does Rossen, yet I am very dubious about this latest picture of his—even aside from its strange promotional campaign, which seems to be an attempt to weld together a sort of liberal pressure group in its support.

The movie, based on an original screen play by William Inge, is concerned with the attempts of a pair of teen-age sweethearts (Natalie Wood and Warren Beatty) to cope decently with their Olympian sexual urges in the face of a barrage of muddle-headed and contradictory advice from all their available elders.

Dismaying though it is, I believe the film's account of parental irresponsibility and well-meaning stupidity. I also accept as accurate its horrifying picture of small-town life in the last gasps of the roaring 'Twenties. I had trouble, however, accepting the boy and girl as anything but case histories, although, in a sense, the girl was one, since the conflicting pressures literally drove her insane.

Furthermore, I cannot help wondering why Kazan was able to spell out so clearly what was wrong with the parents' advice about sex, and yet was unable to impart the slightest hint about what their advice should have been. Unless, that is, he means by inference to suggest that premarital sexual indulgence is the answer. [L of D: B]

TOWN WITHOUT PITY (United Artists) is the anatomy of a rape (or rather of its consequences) and of the West German town in which it occurred. The criminals are four American GI's, and the victim is a 16-year-old German girl.

On the surface, this subject is so repellent and explosive and so open to the charge of being anti-American that the burden of proof falls on the film to justify its appearance.

In a negative way the film does manage to justify itself. It is not gratuitous-

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Shortly before America was discovered, the kings of Spain received an unusual grant from Rome. It was the royal patronage of the Church, the right to administer all religious affairs in Granada. The grant was soon extended to the Indies. This patronage produced excellent results in the establishment of religion overseas and in building and cementing the structure of empire. It deserved to be called "the most precious pearl in the royal diadem."

But the grant created an unnatural situation that led in time to a servitude of the Church to the State. Taken altogether it developed into a magnificent illusion, a Church subservient to a Crown that finally perverted the patronal function. History never gave clearer, more cogent warning against improper ties between religion and civil government.

The book aims primarily to present in full the documents that are basic to a study of the patronage, and in this to make clear just what was its origin and operation. These texts are woven into a narrative that spans the three centuries of the patronage.

W. Eugene Shiels, S.J., began his studies of the Spanish empire under Professor Herbert E. Bolton at the University of California, where he received his doctorate in 1933. Since then he has been teaching and writing in the same field. He is professor of history and chairman of the department at Xavier University, Cincinnati. He is an active member of the historical associations and an associate editor of *Mid-America*.

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ly sensational, and it has enough moral (and political) vision to get everything fitted into its proper perspective. Dramatically speaking, its perspective is less satisfactory. There are illuminating and significant observations about human nature implicit in the story structure that the film neither explores fully nor pulls together successfully. One has the feeling that the Manfred George novel, on which it is based, is much more skillfully wrought.

Kirk Douglas stars as the Army lawyer who saves the GI's from the death penalty but finds only bitterness in his victory. [L of D: A-III, with special qualification]

MOIRA WALSH



"It is thus My heavenly Father will deal with you, if brother does not forgive brother with all his heart." Terrifying truth, that according to what is in our hearts the judgment of God may be swayed and changed! (St. Jerome, on the Gospel for the 21st Sunday after Pentecost.)

IT IS A cardinal doctrine of specifically Catholic theology that man, for his salvation, must co-operate with grace. Said Luther: salvation is "by the grace of God alone and the sole working of the Holy Spirit, without any human action." As Karl Adam has put it: "Luther and Calvin twisted the old truth of an all-operative God into the proposition of an alone-operative God." Catholic teaching is strong in denial of such perversion of truth. Holy Mother Church fully endorses what St. Augustine declared long ago: God created us without our co-operation, but He won't save us that way.

So it is standard Catholic belief that at any given moment almighty God's attitude toward a particular man is definitely conditioned by that man's attitude at that moment toward God. Thus, if an individual stands toward God in the state of what the Catholic calls *mortal sin*, it is entirely true to say that God does not love that individual as He loves a soul in sanctifying grace, despite the infinite divine love for all men without exception. Thus, in the practical administration of the sacra-

ment of penance, the priest is strictly forbidden to grant God's forgiveness to a stubborn and obdurate sinner.

What can be even more impressive, however, is the further truth that God's concrete attitude at any moment toward me is conditioned by my concrete attitude at that moment toward other men.

The argument, which comes directly from Christ our Lord, is of that kind which is so hard to resist—the argument from evident equity. Moreover, the case as stated by our Saviour has that special turn to it which the rhetoricians designate as a *minore*. If you will not forgive a man's offense against you, which is so much less than your own offenses against God, why should God forgive you your sins?

The argument is uncomfortably strong; it is altogether too close, in every sense, for comfort. *Terrifying truth*, indeed, as good Jerome exclaims. We have it in our power, by nursing and nourishing and maybe even implementing a grievance against another, to alienate the mercy of God from ourselves. It must be noted also that nothing is said by our Lord or by St. Jerome about the justice of our grievance. An annoying omission, it must be confessed; for if we are supposed to be embarrassed by our inequity toward God, shouldn't God or the neighbor or someone be perturbed by that fellow's outrageous inequity toward us?

Answer must be made that that adversary, our fellow man, must be left to God in the matter of his equity toward me and others. Perhaps God will punish him, and even punish him in the most effective way, by bringing him to a better mind toward me. And so, in order to facilitate and to be fully prepared for that happy moment, let me, as it were, modestly lead the way for both God and that pestilential joker next door by adopting a most cordial and expansive and co-operative posture toward both. Or should we write Both?

The trivial point is not trivial. The deep reason why, *according to what is in our hearts* toward others *the judgment of God* toward us *may be swayed and changed*, is that disturbing chain identification which Christ makes so often in His recorded sayings. He identifies Himself with His Father; then He identifies our neighbor with Himself. *My Father and I are one*; then: *Believe Me, when you did it to one of the least of My brethren here, you did it to Me*.

Terrifying truth, again. That joker next door—he gives one (who loves Christ) to think.

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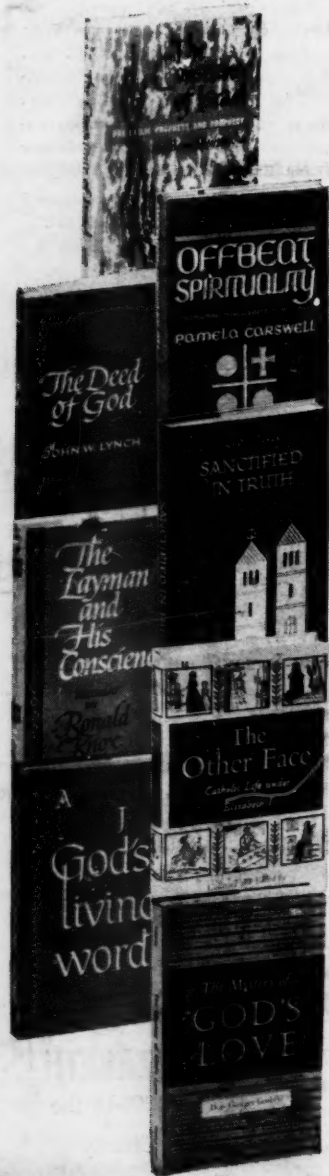
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